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ed, they were not prevented: the same spirit and perseverance which had forced him at first into notice, supported him through a trial under which many possessed of less native vigour of mind would have sunk. His Endowments gradually, though slowly, again raised him into notice; the conscious sense of acknowledged merit animated his efforts; he roused himself to more powerful exertions; he increased his

renown; he prepared to seize on the crown due to his virtuous emulation, when death wrested the laurel from his brows, to place it as a lasting record of his merits on his tomb. He died on the 9th of April 1807, and was buried in St. Paul's Cathedral, near the tomb of Sir Joshua Reynolds. His race was short; but glorious to himself, and honourable to his country.

DETACHED ANECDOTES, &c.

ANCIENT AND MODERN ERRORS.

IF Virgilius say that the earth is not flat, but that there are inhabitants opposite to us, "Anathema esto, Let him be accursed," was the ignorant and dogmatical assertion of a Bishop of Rome some centuries ago.

Tim and Terence two brothers, lived on the road between Belfast and Lisburn, whose prospects to the north were bounded by the range of mountains in that direction. Tim had on some occasion gone to the top of one of these mountains and discovered that there was land on the other side. Full of his discovery he communicated it to Terence, who positively asserted he was in error; "for there," pointing to the mountain, "is the root of the sky." Much altercation ensued: Tim persisted; and the enraged Terence beat his brother for asserting what appeared to him incredible. Thus ignorance is always obstinate, and intolerant.

The above fact took place about twenty years ago.

The ancient Greeks confined their knowledge of the extent of the world to the confines of the Mediterranean sea, and supposed the pillars of Hercules, the modern Gibraltar, and the opposite African Promontory to form the boundaries of the earth, or according to Irish phraseology "the root of the sky." K.

JEWISH MOURNING.

The rending of the garments among the Jews, was as essential an expression of grief on the death of a relation as wearing black is with us. Levi, in his Rites and Ceremonies of the Jews, says that it was performed in the following manner; "They take a knife, and

holding the blade downwards, give the upper garment a cut on the right side, and then rend it a hand's breadth. This is done for the five following relations, *brother, sister, son, daughter, or wife*; but for *father or mother*, the rent is on the left side, and in all the garments, as coat, wai tcoat, &c.

SPANISH OATH OF ALLEGIANCE.

The following is the form in which the grandees of Arragon tendered their allegiance to the new king on his coronation—"We who are as good as you, take you as our king, on condition that you guard and preserve our liberties and privileges; if not, we renounce you."

HOUSE OF STUART.

The Welsh chronicles trace the origin of the Stuart family to the following circumstance in the reign of Macbeth of Scotland. Fleance, a near relation to the good king Duncan, and said, by Shakespeare, to be the son of Banquo who had been assassinated by the Usurper, fled to Wales, where he was kindly received by Griffith prince of that country. He repaid the Welsh prince's hospitality by intriguing with his beautiful daughter, the princess Nest. The prince displeased at the lady's conduct (*especially as it was with a stranger*, says the chronicler) slays her lover, and exiles the child, who afterwards residing in Scotland, under the protection of Edgar Atheling; rises to the office of *Lord Steward*, and adopts that name for himself and his family.

SINGULAR CUSTOM.

A singular matrimonial custom prevailed of old, in many parts of Europe. Men of rank, who had lost

their wives, but had children, to avoid burdening their estates, might marry low born women; who, bringing no fortune, were entitled to no dower. These contracts are said to be still prevalent in Germany, where they are stiled *left-handed marriages*, it being a part of the ceremony for the Bridegroom to give his left hand to the Bride. The children of such marriages are not capable of inheriting, and bear neither the title nor arms of the Father.

ANECDOTE OF DR. FOTHERGILL.

A friend of this physician was settled near London, in a curacy of fifty pounds per Annum, with a wife and a numerous family. An epidemical disease at that time prevalent, seized on his wife and five of his children; in this scene of distress he looked up to the Doctor for his assistance, but durst not apply to him from a consciousness of his inability to reward him for his attendance. A friend who knew his situation, kindly offered to accompany him to the Doctor's, and give him his fee; they took the advantage of his hour of audience, and after a description of the several cases, the fee was offered and rejected, but a note was taken of his place of residence. The Doctor called assiduously the next and every succeeding day, till his attendance was no longer necessary. The curate, anxious to return some grateful mark of the sense he entertained of his services, strained every nerve to accomplish it, but how great was his astonishment, when instead of receiving the money he offered, with apologies for his situation, the Doctor put ten guineas into his hand, desiring him to apply to him without diffidence in any future difficulties!

CURIOS DIALOGUE.

It is related by Mathew Paris, that when Gilbert Foliot, bishop of London, was one night ruminating on subjects, rather of a political than religious tendency, he was thus unexpectedly accosted by the devil.

Ô Gilberte Foliot

Dum revolvis tot et tot,

Deus tuus est Ashtarot.

While thus you're revolting on good
and on evil,
This world is your heaven, your God is
the Devil.

To which the intrepid priest answered with more truth than civility.

*Mentiris Dæmon: qui est Deus
Sabbaoth, est ille meus.*

Satan, thou liest; the God who evermore

Both was and is, 'tis him whom I adore.

EXTRACT FROM THE HAVEN OF HEALTH,

BY THOMAS COGAN M. A. AND B. M.

LONDON 1612.

Of Dinner.

When four hours be past after break-fast, a man may safely take his dinner, and the most convenient time for dinner, is about eleven of the clocke before noone. Yet Diogenes the philosopher, when he was asked the question, what time was best for a man to dine, he answered, for a rich man when he will, but for a poore man when he may. But the usual time for dinner in the Universities, is eleven, and elsewhere about noone. At Oxford in my time, they used commonly at dinner, boyled biefe with pottage, bread, and beere, and no more; the quantity of biefe was in value an halfpenny for one man, and sometimes if hunger constrained, they would double their commons.

Of Supper.

About four hours, or sixe after we have dined, the time is convenient for supper, which in the Universities is about five of the clocke, in the afternoone. But in the country abroad, they use to sup at sixe, and in poor men's houses, when leisure will serve.

**EXTRACTS FROM THE BOOKS OF ACCOUNT,
IN THE CHEST OF ST. BARTHOLOMEW'S HOSPITAL, SANDWICH.**

38. Henry VII. about 1546.

To the Shepard for a bargyn pen-ny. ijd. To W. E. for ernest to ryppe wheate. jd. After diverse charges for beer, meat, spices &c. on 12th day. Item, paid at the Pellican on the twelfth even, when the wether was caried to my lord of Myssrules.—xvj. Item, for a new Judas for the pascall ijd. Received for j skyn of a wether kylled for my Lord of Myssrules xvd. Item, for Jesus key per ann. vj. A. D. 1580, Received of Mr. Robinsonne for a lambe he killed with his bowe. ijs. vjd.

From a roll of uncertain date.

Item, for a quarter for Judas light
iid. ob. 1596, Among the Expenses
of entertaining the Mayor with a din-
ner upon St. Bartholomew's day is,
For turnyng the Spyte iiijd.

THE TUDORS.

The following epistles are a strong
proof of similarity of taste and spirit, in
Henry the eighth, and his daughter, the
good queen Bess; the former wrote
the letter subjoined to ——— bishop
of Durham, demanding to be put in
possession of certain lands, and tene-
ments, attached to the bishopric, a re-
quest which the prelate declared his in-
ability to comply with, alleging that
the consent of the dean and chapter
should be previously obtained.

The letter written by Elizabeth, was
addressed to Heaton, bishop of Ely,
who after having agreed to an exchange
of some lands, which she wished to
have speedily executed, seemed un-
willing to comply.

Henry's letter.

Thou proud and haughty prelate,

Surrender unto me forthwith my
lands, or by the body and blood of
C——t, I will blow these, thy dean
and chapter, off the face of the earth,

I am thy *loving friend* Henry.

With *hereditary delicacy*, Elizabeth
addressed Heaton in the following terms.
Proud Prelate,

I understand you are backward in
complying with your agreement, but I
would have you know, that I who have
made you what you are, can unmake
you, and if you dont forthwith fulfil
your agreement, by the living ———, I
will immediately unfrock you. Yours,
as you demean yourself, Elizabeth.

HERALDRY.

During the infancy of printing, this
subject was remarkably popular, so
much so that treatises on heraldry were
amongst the foremost which issued from
the press: of those, that written by Ju-
liana Bernes, prioress of Sopewell nun-

nery, near St. Alban's, begins in the
following singular manner.

" Of the offspring of the *gentilman*
Shem, came Habraham, Moyses, Aron,
and the *profetys*, and also the kyngs
of the right *lyne* of Mary, of whom
that *gentilman Jhesus was borne*, very
God and very man, after his *man-
hode*, king of the land of Juda, &c. &c.
Jesus, *gentilman* by his *modre* Mary,
prince of *Cole Armure*, &c. &c.

THE HARP OF BRYAN BOIROMH.

Was carried off together with the
crown and other regalia to Rome, and
presented to the Pope, as his liege
Lord, by Donagh^h, after the murder of
his brother Teig (eldest son of Bryan)
and his deposition by his nephew, anno
1023, a circumstance to which Adrian
the fourth appealed to authorize his
transfer of this island to Henry II.
The harp, crown, and regalia remained
in the vatican till the reign of Henry
the eighth, when the pope, (reserving
the *golden crown*, and the regalia
to himself) sent the *stringed instrument*
to that King, with the title of *Defender*
of the *Faith**; it was presented by Hen-
ry to de Burgh, first earl of Clanricard,
from whose family it went into that of
the M' Mahons of Clenagh, county of
Clare, in company with a female de
Burgh, and at her demise, it fell into
the possession of commissioner M' Na-
mara, of Limerick. In theyear 1782,
it was presented to the University of
Dublin, (where it now remains,) by
the Right honourable W. Conyngham.

* Might not this have given rise to the
introduction of the *harp* on the Irish coin-
age. I have not noticed it on the *coins* of
any reign anterior to Henry the eighth.
Whether it was introduced during his reign
I cannot ascertain, but it may be reason-
ably conjectured that he who accepted
the title of *Defender of the Faith*, would
also endeavour to perpetuate in this coun-
try the present which accompanied it. I
have noticed the harp on a silver coin of
James the first.

ORIGINAL POETRY.

SONG.

LET others sing o' Meg and Jean,
But what are a' their hits to me,
I hae a lassie flings them a',
My charming Emma Roseberry.

Her coral lips sae sweetly show
Her weel ranged teeth of pearly hue,
Like rose-buds moistened wi' a shower,
Or double cherry wat wi' dew.